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For "The Friend."

Barelay's Life of Jaffray.

(Continued from page 291.)

Christ is in the heart, as he was in the
d, but little known or observed; yea,
times mocked and reproached. Why?
use he came not then, nor comes now
h observation.' And, as he came to Elijah,
was found to be where he was least to be
ed for, not in the stormy wind, the earth-
ke, nor the fire, but in the small, still voice;
Christ to be found in the heart, as a de-
ed, little, small thing,—a grain of seed,—
word that ye hear at a distance, behind
And, who takes notice of the like of
? especially, when so great things are to
done, as Satan to be cast out, and a hard
made soft, wonders are then more or-
rily looked for. But, O the wisdom of
! 'Hear,' says he, 'and your souls shall
—'Look unto me, and be saved,' Isai. lv.
nd xiv. 22. Christ observed and listened
—that is all ye have to do; any thing
e, is so far from furthering, that it hinders
progress. It is not of him that wil-
nneth, Rom. ix. 16; your 'strength is to
till.' Isai. xxx. 7.

here is something in the heart and con-
ce that reproves evil; there is no need of
f for this, every one's experience tells him
ruth of it; if you will bear this check and
oof it gives to evil, you will find also that
ll stir up to good, and encourage you to
n in the one way, and to flee from the
r. Now, believe and know for certain,
s Christ; and this is the voice, that, he
his sheep hear and know, John x. 3, 4;
this, that has been so long slighted and
ected in the conscience,—this so much
ed and slighted voice, is that way by
h Christ speaks: *hear him thus, or not at*
Christ's voice was thus, and no other way
d, while he was here upon earth in the
, wherever it was effectual for doing
. The world could not understand his
ch, and he gives the reason of it in the
words, 'Even because ye cannot hear
word,' says Christ. John viii. 43. He was
king audibly to their ears, and yet he
they could not hear his word.
e truth of this may be somewhat more
out, by considering what the apostle, in

Gal. v. 17, saith, 'The flesh lusteth against
the Spirit, and the Spirit against the flesh;'
the one is no less than the very devil, stir-
ring up and acting towards the bringing
forth the lusts of the flesh, till they be finished
in death, James i. 13, &c.; and the other, none
else but Jesus Christ in the heart, stirring up,
and acting holiness and every good work.
How sensible are we of the one, that they
tend to death; and yet how at home and
familiar are they with our hearts—how easily
received, and admitted to abide there! And,
on the contrary, how are the lustings of the
Spirit neglected! If it were believed firmly,
that Christ, or the devil, were admitted or
rejected, as these their messengers are; and
that the strength and growth of corrup-
tion, or the withering and decay of it, depend
upon the distinct observation and entertain-
ment which these get, in all their several mo-
tions and suggestions in the heart; there
would be other sort of advantage over cor-
ruption, and growth in grace, than is now
gained. But such a tumult and noise is kept
up in the heart, by the ready access that Satan
has in every of his suggestions; that, what
with tumultuous and incessant desires of some
one idol lust or other, or some one or other
diversion from what is good, the mind is kept
on, in a hurry of confusion; so, there is no
room for Christ to enter. Now, to have this
tumult silenced, it is *Himself* must do it. 'Be
silent, O, all flesh, before the Lord.' Zech. ii.
13. So, in Matt. ix. 25, when a miracle was
to be performed, the tumult must be removed;
and when the people were put forth, he went
in, and the maid arose. All flesh, as well the
rational or reasoning part, as that which is
more gross, visibly and sensibly so, must be
struck down. For Christ, at his entry in thy
heart, may receive no less opposition from *the*
one than from *the other*; for the wisdom of the
natural man, as well as his more fleshly lus-
tings, is enmity against God; it cannot be re-
conciled with him, but must give place, or he
will not come in.

And, having received him, keep him well;
keep near to him, yea, *in* him; abide in him,
and let his words abide in you. His words
are not merely as they are spoken in the
Scriptures, or any other outward way only,
to the ear or eye of the body; but it is his
words *in you*, it is the hearing of them thus,
as they are spoken in you, that will be pro-
fitable for you and bring salvation. The
branch, by being in the Vine, has sap flowing
constantly to it from the root; so will ye feel
that, if ye abide in Him; even as the woman,
who felt virtue coming from Jesus. The
spirit has its senses, as well as the body; it
feels, it handles, it tastes, it touches. 1 John
i. 1. But these spiritual senses are, for the
most part, benumbed and dead for want of
exercise. When the eye of the mind is dark-
ened, O how great is that darkness! Matt. vi.
22, 23: be, therefore, very careful to keep
open *this eye*, the light that is in thee, as Christ

there calls that, the eye of the mind; which
being kept open, all the body is full of light.

The 21st day. I find the Lord saying to my
heart, that it should be quiet, and not repine
or fret at his way of exercising me, however
bitter it be; if it be more and more so, I am
not allowed to despond or be discouraged,
seeing, God gets more glory by sustaining me
to strive against such a case than he could do
by my getting victory. It will also be, in the
end, more for my advantage; and while there,
he will be with me—even in the fire and in
the water—he is with me; why then should
I be dismayed? The enemy, that is buffeting
me, will be better buffeted, beleaguered, yea,
trampled upon shortly. It is, then, a duty
which I desire to essay, to take courage, and
be still; and—as a dear friend said yesterday
to me, The best way to discourage and render
a mad, furious enemy hopeless in his attempts,
is to slight and neglect him as absurd and vile,
—yea, to abhor being a servant of sin.

The last day of 6th month, being First-day,
I having been, for many days before, under a
sad piece of exercise, by reason of the un-
mortifiedness of my heart, two scriptures,
also some others, were that day, and the next
morning very early, brought to my mind and
opened to me; so that I had good ground
given me to hope, that as the exercise of his
servants Hezekiah and Paul, (see 2 Chron.
xxxii. 25, 26, and 2 Cor. xii. 7, 8,) might have
been somewhat like unto mine; the mind of
the Lord may be, in his mercy, to give the
like blessed issue and event, as he did to them,
his grace being as free and sufficient for me
as for them. [A third scripture, Alexander
Jaffray then adduces, Jer. ii. 19, 20, as appli-
cable to his own condition; and concludes,
that the first rise and approaches of sin, should
have been more watched against, and in the
true fear of God, resisted and denied, &c.]

In the end of that evening, and the next
morning, these truths were sealed unto my
heart. Lord! help me to walk humbly and
soberly, under the sharp, and yet more bitter
and furious assaults of the enemy; which I
am to expect daily, and rather to be increased
than lessened.

And, in order to a desire, put up for direc-
tion in this case, I fell to read that excellent
place, Rom. xii. 2, 'Be not conformed to this
world; but be ye transformed by the renew-
ing of your mind, that ye may *prove* what is
that good, and acceptable, and perfect will of
God.' 'All that is in the world,' says the
Apostle, 1 John ii. 16, 'the lust of the flesh,
and the lust of the eyes, and the pride of life,
is not of the Father, but is of the world;' no
conformity to the world *in any of these*, or in
things *leading* to them; there's much in that.
The mind is to be renewed, so as even to have
it transformed. Old things, then, pass away,
all things, to such, become new; new know-
ledge also,—for they know more, and in an-
other manner than before. These new crea-
tures know what the 'new commandment'

means, and in what sense it is new. Their love is not now bounded by an external, outward conformity, which, some time, was its snare to seek after; and beyond which, ordinarily, its love did not exceed, at least, in the manifestation of it; but now, it is enlarged far beyond that—if an inward conformity may be hoped for: whenever the Father's image in any measure appears, there it is one, or desires to be so."

(To be continued.)

Lactiferous Plants.—Caoutchouc.

The families of plants which are most remarkable for their abundant sap are the *Euphorbiaceæ*, the *Apocynææ* and the *Urticææ*—differing from each other in their anatomical structure. They have in their bark, and sometimes in the pith of their stems, a number of long tubes, more or less inosculated and flexible, which are so much like the veins of animals that they have misled many a naturalist, and justified the comparison of vegetable sap with animal blood. Yet it seems that the term of "vital fluid," as applied to the latter, is inappropriate, and that of milky sap is more justifiable.

Certain trees which contain milky sap in great quantity have been called the serpents of the vegetable kingdom; and the most striking feature of the resemblance is in the organ, by the help of which both the plant and the animal emit poison. It is well known that with many serpents the poison is held in two long teeth in the upper jaw, which are traversed throughout their whole length by a narrow channel. At the root of these teeth is a gland that secretes the poison, and can be compressed by the pressure of the teeth like a sponge. At the moment when the animal bites, the poison is thrown into the medullary canal of the tooth and through a small opening into the wound. In poisonous plants we observe a similar arrangement in the bristles of the leaves—we can easily see this by examining the leaves of a nettle. The poison of the common nettle is as little dangerous as that of many snakes, but it becomes deadly as we approach the equator, the heat of the tropical sun seeming to intensify the venom both of the plant and the snake.

The three great families which are distinguished for the abundance and the value of their milky juices, resemble each other in the nature of that liquid; and hence we shall here mention only the most remarkable species. Foremost among these stands a vegetable product, the employment of which for various uses has been wonderfully extended in our days—the India rubber or caoutchouc.

This gum can be obtained from a great number of trees; those which produce it in greatest abundance being *Hevea-guyanensis*, the *Siphonia cahuchy*, and the *Jatropha elastica*. In the Antilles it is extracted from the purple *Euphorbia* and the elastic *Urceale*, the product of which is esteemed by some superior to that of the *Hevea*. In spite of this number of caoutchouc-plants one would almost fear that the immense quantities of caoutchouc brought into all the markets of the world, would soon transform the forests in which they grow into wastes of dead trees, as has happened in North Carolina, where the pines, which have been tapped for their turpentine, cover vast territories with dead wood, looking like forests of bare masts.

The infinitely multiplied uses to which

caoutchouc is applied these days are truly remarkable. In England and America it is used to an enormous extent. In 1820, 52,000 pounds were imported into Great Britain; in 1833, 178,676 pounds; and at the present day a much larger quantity is imported. The United States consumes more than twice this quantity.

This increase is of course much more noticeable since the invention of vulcanite or vulcanized caoutchouc. The vulcanization is a chemical process, the effect of which is to lessen the elasticity of the material and to give it the various qualities possessed by wood, tortoise-shell, ivory or whalebone, and to render it capable of enduring, unharmed, a high degree of heat as well as of cold, and of resisting moisture as well as the contact of acids. This effect is obtained by combining it with sulphur, either directly or by means of bisulphide of carbon. Every one knows the quantity and the diversity of objects that are made from this light and yet hard vulcanite, from articles of jewelry and ornaments to scientific instruments and the tools used in general industry. In fact India-rubber, with its more recent brother gutta-percha, assumes a greater number of transformations than the magic wand of the most potent fairy ever brought about in Arabian tales. They run through the entire list of useful and ornamental articles, from the breast-pin tipped with gold, to the life-boat in the surges of the ocean.

It was in 1736 that Condamine sent the first reliable account of the new substance to the French Academy, describing it as the inspissated juice of a tree called by the natives *Hevee*. In 1737, Freneau found the same tree in Cayenne, and it is now known to be the produce of many trees growing in South America and the East Indies. The most important of these is one of the spurge tribe, the *Siphonia elastica*, found in the dense forests on the banks of the Amazon, and yielding the caoutchouc of Para; the Pernambuco caoutchouc is furnished by the *Hancomia speciosa*, found about Pernambuco and Bahia; the *Ticus elastica*, or snake-tree, with a wood so light and porous as to be fit only for fuel or charcoal, produces an abundant supply of milk, which the natives use for lining the inside of their water-pots, and making the caoutchouc itself into candles. A kind of jungle-vine (*urceola elastica*), of the Prince of Wales Island, is the main representative of this class in that remote portion of our globe. Caoutchouc is obtained in the following manner: with a sharp instrument, straight and sloping incisions are made, one above the other, the first about a man's height from the ground, which penetrate beneath the bark. At the foot of the incision a vessel made of clay, and holding about a tumblerful, is placed to receive the sap; these bowls are filled in about three hours, if the tree is good, and from this the milk is poured into a calabash at the foot of the tree. The sap is liquid, and generally white at the time of extraction; the brown color, with which we are familiar, is imparted to it by foreign matter, which is mixed up with it, and it is still farther darkened by the fibres of Urucari nuts, which yield a thick oily smoke, and are said to be of great value in the process. The Indians have clay moulds of bottles, animals, &c., which they dip into the milk and hold over the smoke till dry, repeating this until the

rubber is of sufficient thickness, when they take it off the mould and the native manufacture is at an end. The caoutchouc is suspended in the albumen of the sap, like curd in milk. In order to separate the caoutchouc from the other matter, the whole is put in water three or four times its bulk of water; and the valuable material rising to the surface is moved on the following day.

All the countries that produce caoutchouc are within the torrid zone; these are chiefly South America, the East Indies, and certain parts of Africa. On this subject Humboldt states that the number of lactiferous plants increase as we near the equator. The climate of the tropics seems to exercise a great influence on the production of caoutchouc; for it has been observed that the plants which produce it under the tropics, when cultivated in northern climates, yield a substance which resembles the glue of the mistletoe, but is less as caoutchouc.—*Fulgence Marion*.

Selected for "The Friend."

It comes upon me to make some short remarks to you, from a tender concern for church's edification and not discouragement, and first, in general, it is more than a manifest, there is a great declension of love and tenderness among us towards the Lord, and one another; and in too many elders, both in respect to their own conduct and the tuition of their children. In many of the youth there appears little sense of trust, but as some have already taken their flight, more seem to be upon the wing; which, word, seems to lie much at the door of the elders as have not kept their first love. 1 blindness in part happened to Israel, through the subtle workings and abounding of the mystery of iniquity and the prevalence of God of this world; let us therefore as men as have the cause of truth at heart, offer supplications, with strong cries to the Lord, (as good Jacob did when the enemy was lying in like a flood to destroy the heritage of promise) that he will be graciously pleased, for his great Name's sake, to turn the captivity of his people by the renewing and powerful visitation on many, to the search and tendering of deceitful, hard and ungodly hearts, who cover and hide themselves. Adam did after he had sinned; but they not hide from the Lord, nor escape his judgments. O how hard, cold and unprofitable do our religious meetings often appear to which have formerly been our greatest comfort and joy in the Lord, and in one and though at times silent, and attended with culture. This is lamentable to the living who have known it otherwise, and sufficient to show there is a great declension among us.

Now, dear friends, the sense of these things is very afflicting to the faithful, both ministers and elders, who discern the sad signs of the time, are sound in judgment, steady in strong in faith, and are concerned to reach and fro upon Zion's walls; visiting private meetings, and private families, rising and testifying faithfully what the court of the divine oracle is, as far as known to them, and that unless there is a laying to heart more fruit of righteousness, love to God, tenderness to the praise and glory of God, *sifting time will come*, and not to speak prophetically, is believed to be near, notwithstanding some may say, "Every vision faileth, the days are prolonged, but saith the

ays are at hand, and the effect of every
," for the abominations and daily pro-
ions of the people, and for the great de-
ion of many among us. For many are
wakening testimonies of this day which
and have been, delivered by the afflicted
ants and handmaids of the Lord who go
d down in painfulness and weariness.
some are ready to say "the ministry is
what it has been." It may be so with
et to particulars; but blessed be the
there is still a faithful and free minis-
ree from self-seeking, free from partiality
ecit, in whom there is no straitness, but
ith the apostle, "the straitness is in your
bowels," and considering how great that
ness is in the heart of many, I am thank-
at the true ministry is not yet shut up
rds Israel, and the stream of it turned
ways; many love to hear, but not to do,
he time is not come, wherein it is said
them alone." O that this lethargy and
of death may be come out of through-
ly repentance and amendment; else I
ve the Lord will not continue thus to ex-
his servants; but the word of the Lord
be precious, and many shall say "Blessed
that cometh in the name of the Lord."
ecious seed, nevertheless, is remaining in
elders and young men, whom the Lord
blessed, and will preserve as in the
w of his hand, until his indignation be
past; yea, and his holy arm of power
tched forth in wrath for the punishment
e wicked) is also revealed for their salva-
whose prayers and intercessions with
great and merciful God have prevailed for
onging his tender visitations, and sparing
ations, even in a degree, as that of Abra-
and Moses did, and I fully believe that
ough the church will suffer, and the na-
be afflicted, and not only the earth but
heavens also will be shaken, and there
be many pained hearts, and pale faces,
afterwards, the air will be clear, calm,
temperate, the earth fruitful, plenteous
dew of heaven, and great the harvest
after Jerusalem is purged, and Zion hath
en herself from the dust of the earth, and
put on her pure and primitive garments
ith, love, zeal, simplicity, temperance and
eration. For I trust to die in the faith of
that the Lord will yet make his church
ternal excellency, the beauty of nations,
the glory of the whole earth; whose found-
ons stand sure (though many slide there-
) other than which, believed in by us,
never be laid; that is, the light and
ifestations of the Spirit of Christ, the true
her and comforter, the infallible guide
o life and peace, who promised to be with
faithful to the end of the world.
ne sense of the life and virtue of this prin-
e, wherein stands our sweet communion
heavenly fellowship, draws me towards
the chosen of the Lord, to bear his name,
withstanding I cannot but be thus plain.
conclude, I declare my belief, the Lord
s to be gracious. O, therefore, let all
are to meet him by a diligent improve-
t of their own gifts; therein wait with
and reverence in all your meetings, for
overshadowing of the pure power and
tering love, therein act in Truth's concerns
a cheerfulness and success; for the Lord
mighty will give a blessing (whose counsel
secrets are with them that fear him) even to
bringing to light the hidden abominations,

and discovering stumbling blocks; and to the
comforting the weak who have been offended
and turned out of the way; to the reaching
and tendering the youth, to the recovery at
least of some backsliders, and poor lost sheep:
so will the church in general be comforted,
her afflicted ministers relieved, and the Lord
over all glorified, who with his Son the Lamb,
is worthy forever.—*Kendall's Letters.*

Indian Opium.—In making mention of some
of the productions of the country, the one to
be named of first importance as a source of
revenue is the great curse of China. Opium
had been raised in India long before it came
under British rule, but in 1773 the East India
Company, becoming aware of its great pecu-
niary value, assumed the monopoly. It has
ever since been raised under the direction and
for the benefit of government. The amount
exported, nearly all to China, in the financial
year 1869-1870, was in value \$58,466,650. The
rulers of India and its merchants talk about
the opium market, and the profits of the sale,
as they do in London of consols, and as we do
of our government securities, just as if it were
not an unmitigated curse to the Chinese, who
were compelled at the cannon's mouth to take
it when they steadfastly refused.

Opium is produced almost exclusively in
Bengal, in a district lying along the Ganges,
about 600 miles long and 200 broad. It is the
dried juice of the capsules of the common
white poppy, extracted before the seed is fully
ripe. The poppy fields, when in full bloom, re-
semble green lakes studded with white water-
lilies, the tract of country in which they grow
being perfectly level. The following account
is given of the raising of the poppy and the
manufacture of the drug:

"The seed is sown in the beginning of No-
vember; it flowers in the end of January, or
a little later, and in three or four weeks the
capsules or poppy heads are about the size of
hen's eggs, and are ready for operating upon.
The collectors each take a little instrument
called a *nushtur*, made of three or four small
blades of iron, notched like a saw; with this
they wound each full-grown poppy head, as
they make their way through the plants in
the field. This is done early in the morning,
before the heat of the sun is felt. During the
day the milky juice of the plant oozes out,
and early on the following morning it is col-
lected by scraping it off, and transferred to an
earthen vessel which the collector carries.
When this is full it is carried home and trans-
ferred to a shallow brass dish, and left for a
time tilted on its side, so that any watery
fluid may drain out. This watery fluid is very
detrimental to the opium unless removed. It
now requires daily attendance, to be turned
frequently, so that the air may dry it equally,
until it acquires a tolerable consistency, which
takes three or four weeks. It is then packed
in small earthen jars and taken to the go-
downs, or factories, where the contents of
each jar is turned out, and carefully weighed,
tested, valued, and credited to the cultivator.
The opium is then thrown into vast vats, and
the mass, being kneaded, is again taken out
and made into balls or cakes. This is done
in long rooms, the workmen sitting in rows,
carefully watched by the overseers to insure
the work being properly performed. The
balls are wrapped in layers of poppy petals
and taken to a drying-room, placed in tiers
on lattice racks, and continually turned and

examined, to keep them from insects and from
other injury. After being fully dried they are
packed in chests for the market."—*Prime.*

"*I'll Na Trust Ye.*"—Two centuries ago it
was thought an insult in the Highlands of
Scotland to ask a note from a debtor. It was
considered the same thing as saying, "I doubt
your honor." If parties had business matters
to transact, they stepped into the air, fixed
their eyes upon the heavens, and each repeat-
ed his obligation, with no mortal witness. A
mark was then carved on some rock or tree
near by, as remembrance of the compact. Such
a thing as a breach of contract was rarely
met with, so highly did the people regard
their honor.

When the march of improvement brought
the new mode of doing business, they were
often pained by these innovations. An anec-
dote is handed down of a farmer who had
been to the Lowlands and learned worldly
wisdom. On returning to his native parish
he had need of a sum of money, and made
bold to ask a loan of a gentleman of means,
named Stewart. This was cheerfully granted,
and S. counted out the gold. This done, the
farmer wrote a receipt, and offered it to the
gentleman.

"What is this, man?" cried Stewart, eyeing
the slip of paper.

"It is a receipt, sir, binding me to give ye
back yer gold at the right time," replied
Sandy.

"*Binding ye?*" Well, my man, if ye canna
trust yerself, I'm sure I'll na trust ye! Ye
canna ha' my gold!" And gathering it up,
he put it back in his desk and turned his key
on it.

"But, sir, I might die," replied the canny
Scotchman, bringing up an argument in favor
of his new wisdom, "and my sons might re-
fuse it ye. But this bit of paper would compel
them."

"*Compel* them to sustain a dead father's
honor?" cried the Scot. "They'll need com-
pelling to do right, if this is the road yer lead-
ing them! I'll neither trust ye nor them. Ye
can gang elsewhere for money! But ye'll
find nane in the parish that'll put more faith
in a bit o' paper than in a neighbor's word o'
honor and his fear o' God!"

Selected.

Babylon is the spiritual fabric of iniquity,
the mystical great city of the king of dark-
ness, built in imitation of Zion, *painted just
like Zion* that it might be taken for Zion, and
be worshipped there, instead of the true,
eternal, ever living God and King of Zion.
And as God builds his city, of hewn stones, of
squared stones, of living stones; so also the
king of darkness has his hewings, his squar-
ings, his preparations, his qualifications for his
buildings. If the light break forth and make
it appear too gross to have the whole nation
a church, or to admit a whole parish to or-
dinances, he will gather a church out of the
nation, and select some of his choicer stones
out of the parish; yea he may grasp some of
the stones of the true temple if they come
within his reach and circle, that is, if they
look abroad, if they step forth, and keep not
close to *the anointing within*, which is the great
and only ordinance of the saints' preservation
from anticrist's power; for if they step forth
but so much as into a prayer against anti-
christ, out of this, they are caught in his snare

and are serving him in that very prayer which they seem with great earnestness and zeal to put up against him.

How many can speak great words of God and of Christ, who know not what belongs to the anointing.—*I. Penington.*

Prices of Provisions in A. D. 1315.—The following royal writ of Edward I. of England is interesting as an instance of the vain attempts which were made in that country in former times to regulate the prices of provisions by authority, instead of allowing them to be determined by the natural law of demand and supply; and also as showing the ordinary prices of certain important articles of food supply in the year 1315:—"Edwarde, by the grace of God kynge of England, etc. To Shirriffes, Majors, Bailiffes of Fraunchises, greeting. Forasmoch as we have heard and understood the grevouscomplayntes of Archbishops, Bishops, Prelates, and Barons, touching great dearth of victuals in our Realme: We ordeyne from henceforth, that no Oxe stalled or corne-fedde, be sold for more then xxiii. s. No other grasse-fed Oxe for more then xvi. s.; a fat stalled Cowe at xii. s.; another Cowe lesse woorth, at x. s.; a fat Mutton corne-fed, or whose wool is well grown, at xx. d.; another fat Mutton shorne at xiiii. d.; a fat Hogge of two yeres olde at iii. s. iii. d.; a fat Goose at ii. d. ob., in the cite at iii. d.; a fat Capon at ii. d., in the cite ii. d. ob.; a fat Hen at i. d., in the cite at i. d. ob.; two Chickens at i. d., in the cite at i. d. ob.; foure Pignons i. d., in the cite three Pignons i. d. Item xxiiii. Egges a peny, in the cite xx. Egges a peny. We ordeyne to all our Shirriffes and our other ministers whatsoever they be, that yf any person buy or sell any of the thynges above named, contrary to our ordinance aforesayde, that the ware be forfait, and due penaltie set upon them, according to their desert. Geuen at Westminster vnder our grete seale the xxiiii. day of Marche, the viii. yere of our reigne."

For "The Friend."

The following epistle of our late beloved Friend Hannah Gibbons, I believe has never been published—and I thought was worthy a place in THE FRIEND. There is a good deal of good advice applicable to all our Meetings at this time—and was written after she returned home from a religious visit to the meetings of this Yearly Meeting—in which she was acceptably engaged amongst us.

J. H.

Ohio, 5th mo. 1873.

West Chester, 7th mo. 1850.

To Middleton Monthly Meeting of Men and Women Friends of Ohio.

DEAR FRIENDS: I have often felt my mind drawn towards you in a Monthly Meeting capacity, since we were with you, and particularly since my return home; and I feel inclined to express some of my feelings in this way, though a stranger as to the state of things amongst you, and often sensible of my own unworthiness. But as I have long believed the discipline of our religious Society was formed in wisdom superior to man's wisdom, I feel increasingly desirous that those who are engaged in the support of it, may more and more seek to be endued with Heavenly wisdom, which can alone direct aright—as it is only that which comes from

our Divine Leader that will gather to Him. Some may think that discipline is an outward thing, and so in one sense we may look at it; but I believe if it is managed in the peaceable spirit and wisdom of Jesus, it will lead to keeping our Meetings in comely order and solemnity, and to the edifying of the body in love. The true spirit of discipline begins its work within; by bringing our own spirits into subjection to its holy and regulating influence. With this qualification we may also hope to be enabled to govern our families in the authority that Truth gives; bringing up our children in the nurture and admonition of the Lord. I feel my mind engaged with desires, that those amongst you who are desirous of keeping your ranks in righteousness, and maintaining our religious Society on its ancient foundation, may be increasingly weighty in spirit, looking to our Almighty Helper oftener than the morning for strength to walk acceptably before Him; doing, with the ability He is pleased to give, that which He is requiring of you. And although, dear Friends, you may have much to feel and suffer in this day of unsettlement and trial, yet I have thought there may be encouragement received in the remembrance of Nehemiah's faithfulness, when he was commanded to rebuild the walls of Jerusalem. Notwithstanding he met with many discouragements he was enabled to persevere, and we may remember that those who were engaged in the work, held a weapon in one hand while they labored with the other, and yet the work was blessed and prospered. So I believe it will be with the lowly, humble minded followers of the Lord Jesus, who are sensible that there is not an easier way to the kingdom of Heaven than by the way of the cross. The terms of discipleship remain the same. Our Saviour's language was, whosoever doth not bear his cross and follow me, cannot be my disciple. Other foundation can no man lay, than is laid, which is Jesus Christ. My mind is often drawn out in tender solicitude on behalf of our beloved young Friends, in this day of perplexity, when the language of some of our hearts may be, who shall show us any good? In seasons of this kind may the eye of your mind be turned inward, and you be strengthened in the assurance, that the foundation of God standeth sure, having this seal, the Lord knoweth them that are His. Yea He knoweth the hearts of those who desire to serve Him, and tenderly regards them; and although He may see meet that you should pass through many baptisms, in order for the purifying of the vessel, be not discouraged. We see, as to the outward, the clay needs much preparing before it is brought into use. So in a spiritual sense, there is much in our corrupt nature that we have need to be redeemed from, before we can be fitted for usefulness in the Lord's work and service. Even the fruit-bearing branches need purging, that they may bring forth more fruit. Oh may your minds, dear young Friends, be more and more turned inward to your Heavenly Father, the true source of health and strength, with desires to serve Him; and then He will be with you and enable you to withstand all the wiles of an unwearied enemy. As there is a humble, dependent, watchful state abode in, He is at seasons, pleased to make known His blessed will to the willing mind, and to furnish with ability to do it. Then, may not anything which belongs to the present life, be suffered

to draw your minds away from a close attention to this inspeaking Word of Grace; may its secret intimations be regarded with reverence and holy fear. And as obedience is yielded thereunto, you will experience a growing in the root of life, and be more clothed with the meekness and gentleness of our blessed Saviour. Seek the beseech you, the pearl of great price, blessed Truth which none ever sought too great diligence, or if they lost it, grow weary in exchange. With a salutary tender love, I trust gospel love, to the middle-aged and beloved youth, I bid you affectionate farewell.

HANNAH GIBBONS

An Object in Life.—We are happy only in the exercise of our various powers. But in order that we should derive happiness from this source, it is necessary that the power should be exercised for an object. Destitute of an object, we do not act, or if we act, without aim, and without pleasure. To be deprived of an object, is to be wretched. somewhat remarkable, and at first sight, surprising that the two classes of persons prone to grow weary of life, and to take refuge from their weariness in suicide, are those who occupy the two opposite positions in the social scale,—the inordinately rich, and the hopelessly poor. The reason reveals itself on little thought. The one is removed beyond want and has nothing to strive for; the other sees no hope of any success. The one and the other alike are destitute of an object in life.

Rather than be devoid of an object, the rich will take up any purpose, however frivolous. To make a collection of curious trifles, or of ancient china ware, of antique books or furniture, to store the mind with forgotten lore, to obtain pre-eminence by exclusiveness of dress, to give gorgeous and burdensome entertainments, to destroy myriads of harmless animals,—any of these objects afford some satisfaction to the mind, and are better far than emptiness and aimlessness. One monarch of Spain, after abdicating his throne, relieved his mind from vacuity by pairing watches, and by endeavoring to regulate a large number of them that would all correspond in time.

But while any object is better than nothing it is also true, that in order to obtain happiness and content, man must have an object that is suited to him. It must be an object large enough to satisfy his nature. The island of Elba was not great enough for Napoleon. It must be sufficiently difficult to exercise and even to task his capacity. The mind of man, like a steam engine, cannot work well, unless it carries weight enough to require the use of its power. And the object must be one that the mind cannot overmaster. When an object is reached, that momentary power to act as an object is exhausted, a man has aimed only to be President, is worth little or nothing after the presidency is won. He has nothing now to look forward to. Life has nothing more in store for him.

At the same time, the object must be one that is not hopelessly beyond the reach of human attainment; else man will give up to despondency, and in despair will cease his exertions. To attempt to reach the impossible would not be such an object as man demands. The religion of Christ proceeds from

ade man, and who knows what is in It affords an object absolutely and permitted to human nature. It sets before an end to be attained, the cultivation own holiness, the promotion of the al and spiritual welfare of the race, e service of God. These objects are nd grand. They demand all the pow- man, were those powers multiplied a nd fold. They do not provoke despair, stantly man, the feeblest man even, is ng them in some degree. Yet their attainment is ever beyond, and man lessly urged forward toward the bright l goal.

who longs for an object in life, (and a longing of universal man), finds his ; satisfied in Him who is so justly "the Desire of all nations."

Mountains are Formed.—Look at any in which the strata are twisted and slope. The beds must have been at one raught and horizontal. But it is equally hat they have been folded by being d laterally. At least, that is the sim- explanation, as may be proved by ex- nt. Take a number of pieces of cloth, uch stuff; lay them on each other, and ueeze them together at each end. ill arrange themselves in folds, just as ds of the cliff have done. And if, in- f cloth, you take some more brittle ou will find that, as you squeeze on, olds will tend to snap at the points of t tension or stretching, which will be se at the tops and bottoms of the folds. racks will be formed; and if the pres- es on, the ends of the layers will shift each other in the line of those cracks, g faults like those so common in rocks. again, suppose that instead of squeeze- se broken and folded lines together re, you took off the pressure right and d pressed them upwards from below, imic earthquake. They would rise; they rose leave open spaces between Now if you could contrive to squeeze em from below a paste, which would in the cracks and between the layers, keep them permanently apart, you make them into a fair likeness of an ountain range—a mess—if I may se of a plain old word,—of rocks which y alternate contraction and expansion, in the latter case by the injection of lava, been thrust about as they are in ountain ranges.—*Kingsley.*

Visited Youth of this Generation.—My as been made glad in the house of and my spirit has waded in the deeps. lf of the visited youth of this genera- e desire and petition of my soul has at nothing might be permitted to hurt or mar the work of formation in and em; but that they may go forward, ease in the excellency of dignity, and eellency of power; that so, by and them, under Divine protection and n, the continued backsliding of a de- e people, may in good measure be , and the Lord may be graciously to return to the many thousands of —*From a Letter of Richard Shackleton's,*

For "The Friend."

A Remarkable Dream.

In one of the early volumes of "The Friend," (the Eighth) there was published a striking account of a dream, in which the dreamer thought she was invited to partake of the enjoyments of the inhabitants of Heaven, but refused because their occupations did not suit her taste and inclinations. The narrative gives the subsequent incidents of the life and death of the person referred to. It was subsequently printed in a separate form as a tract, with the title, "A Dream of Heaven." In the Ninth volume of "The Friend," a poetical version of the incident appeared, which is now offered for re-publication, to meet the wishes of some Friends. As more than 37 years have passed since its first publication, it will probably be new to most of those who may see it.

LINES

Suggested by reading an account, in "The Friend," of a Remarkable Dream.

Ye followers of pleasure! ye votaries of mirth,
Whose spirits ne'er rise from the dust of this earth,
To my groveling sight, to my view, has been given
The brightness, the gladness, the glory, of Heaven.
My eyes they have witness'd, my footsteps have trod,
The holy Jerusalem—the City of God!
And oh! for a pencil to paint unto men,
The vision of glory that burst on me then.

I stood in the midst of a populous square,
And forms, in the garb of all nations, were there.
And never was stamp'd, on humanity's brow,
Such looks, and such grace, as encircled me now;
So thoughtful, so cheerful, such settled repose,
As no spirit, impure and unsanctified, knows.

In the regions of earth, never broke on my sight,
All changeless and calm, such ineffable light;
Not the dazzling, bewildering, light of the sun—
An abiding, unchanging, ethereal one.
'Twas a light that oppress'd me with feelings of sadness,
While around there seem'd nought but the spirit of gladness.

Here were pavements of gold, that were shining and bright,
And buildings, whose windows transmitted a light
Like the shades of the rainbow; and oh! 'twas a home
Where meekness might bend, and where charity come.
And for them were these dwellings, bright, holy, and calm,
Whose robes had been wash'd in the blood of the LAMB.

On those pavements of gold trod that heavenly throng,
In the garb that to kingdom and nation belong;
Then entered a palace, more massive and bright
Than as yet had appeared to my wondering sight.
Its steps they ascended, its portal they cross'd,
And, though earnest my gaze, to my vision were lost.

For a moment were lost; then, pure, spotless, and bright,
Again re-appeared, in a garment of white;
And earth's brightest imaginings ne'er could compare
With the splendor, the glory, the harmony there.
Nor marble, nor crystal, nor gold, was that hall—
It was light—holy light—shone alike upon all.

And oh! for a pencil to paint unto men
The vision of beauty that burst on me then,
As I stood in this region, transcendently bright,
Regarding those forms, clad in raiment so white,
Ascending on high by a glittering stair,
And voices of music inviting me there.

But vain were their greetings;—for, tho' passing fair
Was each object that thrill'd and delighted me there,
Oppress'd and dejected, transfixed to the spot,
Those spirits passed by, and I heeded them not;
Rejected their proffers, and scorning the care
Which would press me to take the white livery there.

But, weary and angry, I answer'd, at last,
A voice full of kindness and pity that pass'd—
"I will not your whiteness, your livery wear:
My dwelling is earthly, my home is not here."
Then they mounted their lofty, mysterious stair,
And with me was left one bright messenger there.

"Oh enter," he said, and he gave me his hand,
With accents resistless, in tone of command;
"Oh, why dost thou linger? oh, why should'st thou fall?
Do not all tribes and colors press into that hall?
There is rest, there is peace, there is happiness there—
Earth has not a hope so transcendently fair."

Resisting no longer those accents so bland,
I stood with that holy, that purified band;
In a garment of whiteness ascended that stair,
And words cannot utter the scene that was there.
But I felt—yes, oppressively felt, though among,
My spirit had nought with this purified throng.

One form, beyond thought, more divine and more fair,
More awful, more kingly, more holy, was there.
To his praise seemed the music, the dance, and the song,
Their life and their joy seem'd to him to belong.
They pressed me to join in the dance and the lays
Which they gave to his name, which they sang to his praise.

Oh! the spirit of evil encompassed me then:
Sat enthron'd in my heart and my aspect; for when
The Lord of that glorious company saw,
I thrill'd in each pulse, I stood trembling with awe;
But my heart, it grew hardened, though music then broke
On my ear, like the tones of a harp, when he spoke.

"Oh! why art thou silent, and solemn, and sad?
My people have triumph'd—my people are glad!
Come join in their gladness, unite in their song—
Nor sorrow nor sadness to Heaven belong!"
From that being of light, from that heavenly brow,
Love, unspeakable love, was regarding me now.

"Your dance I will join not, you heavenly throng,
I know not the measure, I sing not the song."
His glance was like lightning, his voice was like thun-
der,
The whirlwind encompass'd, earth parted asunder.
He said, (while my spirit, o'erwhelmed with fear,
Saw the doom that awaited,) "THEN WHAT DOEST
THOU HERE?"

Thus ended my dream: and my dwelling-place then
Was once more on this earth with the children of men.
And oh! that this vision, this foretaste thus given,
Of the gladness, the glory, the brightness, of Heaven,
Might flash on my vision, when tempted to cling
To those pleasures that earthly imaginings bring.

Oh, I saw not a mansion, a dwelling-place there,
For those who, like me, walked in vanity here,
Nor bow'd at his altar, nor knelt at his shrine—
"These, these," saith Jehovah, "shall never be mine.
For vice and impurity never can come
To my glorious dwelling, my heavenly home."

'Twas the gentle in spirit—the simple in heart,
Who bestow'd on a perishing brother a part;
'Twas for them who had counted, as worthless and dross,
Those things which would lead from the way of the cross;
Whose hope, fraught with joy, with their God to find favor,
Was alone thro' the suffering, the blood of a Saviour.

'Twas for them who had walked but as aliens here—
Whose portion was oft but the sigh and the tear;
Who ne'er, in self-righteousness, wisdom, or pride,
A crucified Lord, a Redeemer, denied.
Oh, these are the worthy—these stand round the throne,
Whom Emanuel hath promis'd, "my Father will own."

Then turn to the way of the ransom'd your feet,
And yet you may stand round the bright mercy seat,
With Him, the incarnate, immaculate Lamb
Who sitteth enthroned with the "Holy I Am"—
Your pathway no longer all clouded and dim—
In the home of the Cherub and bright Seraphim.

Philadelphia.

Influences of the Holy Spirit.

If we would wish for much of the presence of God by his Spirit, we must learn to set a high value upon it; we must seek it by fervent prayer; we must cherish habitual dependence on divine influence; and we must take care to maintain a deportment suited to the character of that Divine agent. When

the apostle exhorts us not to grieve the Spirit of God, by which we are sealed to the day of redemption, it is forcibly implied that He is susceptible of offence, and that to offend him involves heinous ingratitude and folly; ingratitude, for what a requital is this for being sealed to the day of redemption! and folly, inasmuch as we may fitly say on this, as Paul did on a different occasion, "Who is he that maketh us glad, but the same that is made sorry by us?" Have we any other comforter when he is withdrawn? Can a single ray of light visit us in his absence, or can we be safe for a moment without his guidance and support? If the immense and infinite Spirit, by a mysterious condescension, deigns to undertake the conduct of a worm, ought it not to yield the most implicit submission? The appropriate duty owing to a faithful and experienced guide, is a ready compliance with his dictates; and how much more may this be expected when the disparity between the parties is no less than infinite! The language of the Holy Spirit in describing the manners of the ancient Israelites, is awfully monitory to professors in every age—"They rebelled and vexed his Holy Spirit; therefore he turned to be their enemy and fought against them." As we wish to avoid whatever is more curious than useful, we shall not stay to inquire precisely on what occasions, or to what extent the Spirit is capable of being resisted. It may be sufficient to observe, it is evident from melancholy experience, that it is very possible to neglect what is the obvious tendency of his motions, which is invariably to produce universal holiness. "The fruit of the Spirit is love, joy, peace, long-suffering, goodness, meekness, gentleness, temperance, faith;" whatever is contrary to these, involves an opposition to the Spirit, and is directly calculated to quench his sacred influence.

From his descending on Christ in the form of a dove, as well as from many express declarations of Scripture, we may with certainty conclude the indulgence of all the irascible and malignant passions to be peculiarly repugnant to his nature; and it is remarkable that the injunction of not grieving the Holy Spirit is immediately followed by a particular caution against cherishing such dispositions. "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you with all malice. And be ye kind one to another, even as God for Christ's sake hath forgiven you."

Have you not found by experience that the indulgence of the former has destroyed that self-recollection and composure which are so essential to devotion? Vindictive passions surround the soul with a sort of turbulent atmosphere, than which nothing can be conceived more opposite to that calm and holy light in which the blessed Spirit loves to dwell. The indulgence of sensual lusts, or of whatever enslaves the soul to the appetites of the body in violation of the rules of sobriety and chastity, it seems almost unnecessary to add, must have a direct tendency to quench his sacred influences; wherever such desires prevail, they war against the soul, immerse it in carnality, and utterly indispose it to anything spiritual and heavenly. "That which is born of the Spirit is spirit;" it bears a resemblance to its author in being a spiritual production which requires to be nourished by divine meditation, by pure and holy thoughts. —R. Hall.

For "The Friend."

My Strawberry Bed.

There is in my garden a fine bed of strawberry plants, just coming into bloom, and giving promise of an abundance of delicious fruit during the coming summer. As I look over the vigorous plants, filling a space of perhaps six or eight feet in width, beautiful to the eye with the fresh greenness of their leaves and the white blossoms scattered among them it seems surprising that this should be the result of only one season's growth. I remember how unpromising the appearance a year ago. Then a single row of puny plants, marked the centre of the bed. They struggled for existence through the hot and dry weather of early summer, requiring the watchful care of the gardener to shield them from the excessive rays of the sun, and to supply them with moisture to keep them from perishing. Gradually their roots took hold of the soil and extended, new leaflets appeared on the stem and they threw out runners, which spread over the ground, rooting at intervals and sending up new tufts of leaves. Thus the few isolated plants became a vigorous and flourishing bed, prepared to reward the care of its owner by a bountiful supply of fruit.

As I gazed upon my strawberry plants this morning, I thought, how close is the analogy between the outward garden and that of the heart. The seed of the kingdom is planted within us by the power of Divine Grace. If we receive it, it will take root and grow. But the tender plant is exposed to many hardships. The hardness of the soil in which it is placed often obstructs the spreading of its roots. The ground is so pre-occupied with other and more favored plants, that there is not room enough for it to grow as vigorously as it otherwise would; and oftentimes it is so choked with these, that it never becomes able to mature its fruit. Were it not for the constant care of the Heavenly Husbandman, who in great condescension, watches over it, stirs the ground around it, roots up the weeds, shelters it from temptations too great for it to endure, and waters it from time to time with the fresh visitations of his love, it would inevitably perish. But under his protecting care it gradually becomes rooted and established, and acquires sufficient strength to enable it to make some visible growth.

I noticed last summer that a few of my strawberry plants put forth some blossoms, and made an effort thus early to bear fruit. But my skilful neighbors, who had had large experience in the cultivation of this plant, strictly cautioned me not to permit them thus to waste their strength, assuring me that the fruit produced would be of little value, and that the vines would be so weakened by the effort, that no good crop would ever be raised from them. It was far better they said, that its vital powers should be exerted in spreading its roots and runners, and thus preparing the way for a full crop in due season. Is there not reason to fear that some persons, in whose hearts the good seed of the kingdom has taken root, have suffered loss from prematurely entering into active labors of a public nature for the good of others? They have not been willing sufficiently long, to dwell under the operation of that Word which is as a fire and a hammer, or else they have mistaken the season of preparation for a commission to go forth into the world, and hence they have

never become qualified to bear fruit in the season which was designed. As the people mourned over Ephraim as a cake unbaked; so the wise hearted Christian, recognizing in their labors somewhat of the flavor that belongs to the fruit of the heavenly garden, will lament that their growth has been stunted, and their berries thus rendered deficient in quality and abundance. Are there few, if any, who have gained experience in the work of true religion, but can remember seasons, when the mind was revived by the sense of duty laid upon it, to wait quietly and patiently on God, and seek to hold communion with Him; and who would not have substituted for this humbling exercise, the reading the Scriptures, visiting the poor, endeavoring to instruct the ignorant, or some other form of outward effort—all good in themselves, but not that which was needed as a point in their experience to humble the heart and prepare it rightly to fulfil the Master's will.

Last winter was one of unusual severity in which the ground was so frozen as to be almost like a rock, and the appearance of the bed at that time, strewn as it was with snow, as a partial protection, would have been discouraging to one who was not familiar with the character of the strawberry plant with the nature of our climate. So far can now see, no injury resulted to my plants from the exposure. Can we not draw from this the encouraging lesson, that we need not dread the effects of the storms and trials which we are exposed, the anxieties and perplexities that attend the care of our business and families, or even the spiritual desertion, and distress that at times may be permitted to envelope our minds, if only we can be preserved in humble submission to the will of the Heavenly gardener. He labors with things under His control, and if we sincerely love and serve Him, He will make all our trials work together for our good; in His time, bring the warmth of spring to our hearts and enable us to blossom and bear fruit to His own praise—who is indeed worthy of all that can be rendered unto Him.

For "The Friend."

Religious Talk.

The kind of religious conversation to encourage is that which is "from the heart"—which is in godly sincerity, when we speak from living experience of the things of God, of what we have tasted, and our hands have handled of the word of life, and when our words are before men, and our lives, correspond with." This kind of conversation is testimony.

"Mere talk on religion," I trust, is not so prevalent amongst Friends. On the contrary, it is to be hoped that Friends are becoming more and more alive on the subject of religion, and that they are willing to bear testimony of the good things the Lord has done for them, and to praise his great name therefor. It is important that our lives should be in conformity with our profession; it is also important that we should tell to others the things of the hope that is in us. If our early Friends had no need to tell others of their convictions, why did they do it? It would have been strange indeed for them to have adopted the use of the plain language and yet tell others why they did it, or to call the days

by their numerical names and give no rational reasons for their singular conduct, in calling any man master, or decidedly to take a judicial oath, and yet tell no man that Jesus had forbidden it.

It seems to me that the reason our "early" talked and preached and wrote so much on the subject of religion, was that they converted themselves, and wished to inhere to the great fountain of cleansing. They also might come into the glorious of the children of God, and taste of the His salvation.

They had experienced the inshinings of the righteousness in their own souls, had the power of redeeming love, and rejoiced in freedom that is in Christ Jesus," and they were to tell of the Heavenly Father's love, to neighbors, friends, strangers and enemies, for their lots might be cast; they did refrain their lips from speaking of the wonderful works of God. He bearing witness in the following (the conversion of sinners) they were chosen instruments in his hands to declare the name of Christ to a world in wickedness. Now, if we follow in his footsteps, how can we refrain from singing and talking, as the Lord giveth us. But let us first know of their start—int,—a belief in Christ, our own sins blotted out for his dear Name's sake, and a witness of the Holy Spirit qualifying for the work—then with what joy and gladness, with singleness of heart and earnestness of will, we press forward in the work, leaving the things that are behind, and reaching forward to the things that are before; indeed would "Our righteousness shine as the light, and our judgment as the day." Then would we fulfil the commission given by the Lord to his people of old, in his statutes, spoken of by R. O. in his "The Friend." "And thou shalt love them diligently unto thy children, and thou shalt love them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up." And I would cordially unite with you in earnestly encouraging this, believing in him, "there is far too much shrinking from many from religious conversation," for as so emphatically enjoined upon the people of old, to be so constant and earnest in instructions to his children in things pertaining to the law, much more ought we to our children of the things pertaining to salvation through a crucified and risen Lord.

Friends were alive to the responsibilities of their position, and would speak of the gladness of the gospel to their children; talking of it daily of the glorious and solemn truths of scripture, and directing their young "to the Lord that bought them," giving them this assurance that if they ask they shall receive of the good things their Father heaven has in store for them; and if they believe on him he will hear: for it is declared, "Whosoever shall call on the name of the Lord shall be saved." If parents were earnest in this, there might not be so much need of the Scripture Schools as at present; but at the sorrowful fact that it is so much needed, make the Scripture Schools a necessity. The Committee of Westtown Boarding School have very wisely enjoined upon each child a weekly recitation of Scripture. If not, then, be well for the members

of each Meeting of Friends to have a Scripture recitation upon First-day, when we could all unite in encouraging each other to talk of these things to the children.

J. HILL.

Mt. Pleasant, Ohio, 5th mo. 1st, 1873.

[We have given place to the above, inasmuch as it is no more than fair to allow a reply to the observations made on a former essay of the same author, and we now close the correspondence on the subject. As to what is said in the above about First-day scripture schools, to us it seems much on a par with substituting "religious talk" for inward religious exercise. Were Monthly Meetings composed of members taught in the school of Christ, and thus fitted to conduct the affairs of the church, they would find it no more their duty to imitate Westtown Boarding School in having "Scripture recitations" than in teaching the physical sciences.]—EDTS.

To Experience our Past Sins Blotted Out.

6th mo. 29th, 1846. * * * "I felt impelled to preach Christ crucified and glorified, and also appearing by his Spirit in the heart. * * * That Christ took upon Him the body prepared of the Father, to do his will in, and offered Himself a most holy and satisfactory sacrifice for the sins of the world; that He suffered for our sins, the just for the unjust, that He might bring us to God. But it was only as we opened the door of our hearts and let Him come in; and witness Him to sit as a refiner's fire, and as a fuller with soap, removing all impurity, washing us in the laver of regeneration, and renewing us by his Holy Spirit, that we could know our garments made white in his precious blood, and experience our past sins to be blotted out; having on the wedding garment, and being accepted in Him, the Beloved."—William Evans.

Few are placed in a situation so gloomy and distressful as not to see, every day, beings yet more forlorn and miserable, from whom they may learn to rejoice in their own lot.

THE FRIEND.

FIFTH MONTH 17, 1873.

The apostle Peter, addressing those whom he describes as "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ," after speaking of their "heaviness through manifold temptations," says, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried by fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

We are apt to suppose, that the trials of the day in which we live, are more severe or more difficult to bear and surmount than those which attended former generations. But we believe that the helps as well as the obstacles to leading a godly life, are generally evenly balanced in every age of the church, notwithstanding the changes in outward circumstances. The strait and narrow way to life is neither more nor less difficult and repulsive to flesh and blood now than at any other time. It is necessary that every disciple of Christ should have his faith tried sufficiently, to

prove whether it is that which has a Divine origin and support, or the product of his own fallen powers.

Like the visitations of the Day Spring from on high to the soul, that faith which is "the substance of things hoped for, the evidence of things not seen," is "of the operation of God," and a sacred mystery; which while it may be exercised and enjoyed by "babes and sucklings," cannot be attained nor understood by the worldly "wise and prudent." The apostle John tells us "this is the victory that overcometh the world, even our faith;" and another apostle in recounting the triumphs of this faith, demonstrates the truth of their Master's declaration, that with so small a portion of it, as to be likened to a grain of mustard-seed, nothing that concerns the salvation of the soul, or the good of his church shall be impossible.

In our religious Society at the present day there are certainly ample causes to test the faith of the true hearted members, and to bring home to them the necessity of holding it fast, in order that they may "war a good warfare; holding faith and a good conscience; which some having put away, concerning faith have made shipwreck." We need not now dwell on the conflict going on in our midst respecting the doctrines and testimonies to be hereafter maintained by the Society; and which is becoming more and more defined; but who can fail to see the great change that has come over the Society—be the cause what it may—and that a large portion of the members have never attained or have lost that serious settlement, that religious weight and inwardness, that once characterized Friends as a people.

The silent, reverent waiting upon the Lord, not only in meetings for worship and discipline, but in the every-day engagements of life, which were once marked traits of the despised Quakers, seems to be hardly understood by multitudes who profess to be their representatives; while it is too apparent to be ignored, that there are many among us with ears itching to hear themselves speaking in our meetings, and still more who appear to feed upon words, and to think that the work of religion consists in something outside themselves. Was there ever a period when it was more needful for those who are mourning over this state of things, or striving to prevent its further spread, to intercede for an increase of that faith which once enabled fallible men to quench the violence of fire, to escape the edge of the sword; out of weakness to be made strong, waxing valiant in fight, turning to flight the armies of the aliens; in order that they may continue to maintain unflinchingly the practices and principles of our forefathers in the Truth? a time when it was more important to keep a watchful guard lest the devices of Satan succeed in drawing all parts of the Society into connivance of a relaxed support, or abandonment of the testimonies given us, as a people, to uphold before the world! However much we may mourn over the defection, we cannot be instrumental in doing this, nor in preventing the Society from being shifted—almost imperceptibly—on to another foundation than it was originally built upon, without being endued with the same Divine wisdom and power that raised it up, for the Lord's own purposes, and has heretofore measureably preserved it.

Without this wisdom and power, universal

lifelessness, and the mere form of godliness must prevail; and they can be known and exercised only as the members are brought individually to a willingness to take up the daily cross, to follow Christ in the regeneration, as He reveals himself in the heart, and to receive from him the necessary supplies of living faith. Satan has many nicely contrived stratagems now employed to draw the members off from this inward, heart-changing work, and to keep them busy in other and more showy occupations. Even where the good seed has found some congenial soil, there is often a disposition manifested instead of endeavoring to deepen in the root, to spend the strength in cultivating the branches, where the fowls of the air may lodge. Nothing but daily, fervent seeking for the Lord's help and guidance, on the part of those who are alive to the devices of the subtle deceiver, can sustain them in their various conflicts, and enable them to put him to flight when he presents his plausible temptations.

It is by instruments thus prepared by the great Head himself, that the church will again arise and shine, and the great Name be honored and exalted by the members individually and in our solemn assemblies; and such, while cherishing the faith which will finally give the victory, must be willing to suffer until the Lord shall be pleased to break their bonds asunder.

We commend to our readers the valuable counsel contained in the Epistle of our late beloved friend and mother in Israel, Hannah Gibbons, published in the columns of our present number. It may convey instruction to all, and such is its savor, that we think it may be truly said that though dead she yet speaketh.

SUMMARY OF EVENTS.

FOREIGN.—The French government has given renewed assurances that it supports the action taken by England for the suppression of the slave trade on the east coast of Africa, and denies that the Sultan of Zanzibar has been authorized to rely on French protection.

On the 11th, supplemental elections were held in four of the departments of France. In most cases the Radical Republican candidates for the Assembly were successful, in Rochelle a Bonapartist was chosen.

A Paris dispatch says: The idea of a formal proclamation, at an early day, of a Conservative Republic as the permanent form of government in France, absorbs public attention and is gaining ground every where.

In the British House of Commons, a motion to redress the inequalities in the distribution of power in the United Kingdom, was defeated by a vote of 268 against 77. In the discussion of the matter it was stated that there were eight constituencies with an aggregate of 1,840 voters, which had the same representation as eight others with 239,500. Scotland has but 60 representatives in Parliament, instead of 76 to which its population would entitle it. Gladstone acknowledged the force of the reasons on which the motion was based, but believed the public did not demand such a measure at present. This was also the last year of the present Parliament, and there was not time to consider a question of such importance.

The British Life Boat Service rescued 569 persons from drowning last year.

John Stuart Mill died at Avignon, France, the 9th inst., aged 67 years.

A Vienna dispatch says, the number of visitors at the Exhibition since the opening, has been from 12,000 to 16,000 daily.

The backwardness of the arrangements causes dissatisfaction. The American section especially makes a poor appearance.

By a railway accident near Pesth, 21 persons were killed and 40 injured, some of them fatally.

The Russian advance on Khiva continued. It is denied that the Khan of Khiva has offered unconditional submission to the Russian demands. It is true that he

released the prisoners held in captivity, but at the same time he demanded the immediate withdrawal of the hostile expedition and other conditions which the Russians could not accept.

The government of Greece has resolved to abolish its legations in foreign countries, except at Constantinople.

The number of Carlists in the north of Spain is reported to be on the increase. The insurgents have been defeated in small parties, in a number of instances, but appear to rally again. The people of the province of Gerona having informed Captain General Velarde, that if his order directing the country people to abandon their farms and retire to the cities, was annulled, they would rally against the Carlists, that officer has countermanded the obnoxious order.

The preliminary elections for the Constituent Cortes resulted in the choice of a large majority of Federal Republicans.

A Republican Convention has been held at Birmingham, Eng., at which a resolution in favor of a federal republican form of government for Great Britain was adopted. A letter from John Bright was read discountenancing a republican agitation, and emphatically declaring that he had no sympathy with those who sought to uproot the British monarchy.

A Bombay dispatch of the 13th says: It is stated here that Admiral Cummings has been ordered to proceed to Zanzibar immediately, with all his available naval force, and there await orders from the home government.

London, 5th mo. 12th.—Consols 93½. U. S. sixes, 1867, 93½; ten-forties, 89.

Liverpool.—Uplands cotton, 8½d.; Orleans, 9½d. Breadstuffs quiet.

Arrangements for the visit of the Emperor of Russia to Vienna have been completed. It is expected that he will arrive on the first of Sixth month and remain six days. The King of Belgium will reach Vienna three days before the Czar, and stay until his departure.

The coronation of the King and Queen of Sweden took place at Stockholm the 12th inst. At night there was a general illumination.

The Spanish Ministers are deliberating over a project for electoral reforms in Cuba. The system agreed upon will probably be the same as that of Spain.

The London daily Telegraph has a special dispatch to the effect that Khiva had fallen. Being without date the report may be premature.

The United States Consul General at Mexico, gives the coinage of the Mexican mints for 1871 at \$22,000,000, for 1870, \$21,000,000. That is, the whole coinage of the Mexican Republic is less per annum, than the production of the State of Nevada, and little more than the coinage of the mint at San Francisco.

UNITED STATES.—The number of interments in Philadelphia last week was 328, including 102 children under two years. There were 40 deaths of consumption, 26 inflammation of the lungs, 26 congestion and inflammation of the brain, 16 debility, and 9 old age.

Capt. Hall's Polar expedition has been unsuccessful. The *Polaris* sailed from New York 6th mo. 29th, 1871, and reached the latitude of 82 deg. 16 minutes, between Washington and Grinnels Land, and Capt. Hall died there of paralysis, in the 11th mo. 1871. After an unsuccessful attempt to reach the north with boats, the vessel turned homeward in the 8th mo. last. Captain Tyson, who succeeded Hall, with eighteen others, left for the shore on the 15th of Eighth month, under an apprehension that the ship was unsafe. She was swept away by a storm, and when last seen was driving before a south-west gale, with 15 men on board. Tyson and his party remained on an ice floe which drifted down through many degrees of latitude, to the coast of Labrador. On the 17th of 4th month they were taken from their floating prison by a vessel engaged in the seal fishery, in lat. 53° 30'. When the party separated from the ship it was quite dark, and darkness continued for over two months, with only two hours of light daily. They sheltered themselves in a snow house for a time, but when they were obliged to get on another ice field which was too small for a snow house, they suffered greatly from the cold. The party were landed at St. Johns, N. F., the 12th inst., all looking well and being in good spirits. Tyson thinks the men in the *Polaris* may yet get home, even if the vessel should be destroyed.

Salmon P. Chase, Chief Justice of the United States, died in New York the 7th inst., from paralysis. He was in the 66th year of his age. It is said that no successor will be appointed until after the reassembling of Congress.

The Markets, &c.—The following were the quotations on the 12th inst. *New York*.—American gold, 117½. U. S. sixes, 1881, 121½; ditto, 1868, 118½; ditto, 10-40

five per cents, 114. Superfine flour, \$6.05 a State extra, \$7.15 a \$7.40; finer brands, \$7.50 a No. 2 Chicago spring wheat, \$1.68; No. 3 do., white Michigan, \$2.20. Canada barley, \$1.15. 52 a 56 cts. Rye, 98 a 99 cts. Western mixe 67 a 68 cts.; southern white, 80 cts. Carolina a 8½ cts. Cuba sugar, 8½ a 9½ cts.; refined, 11 cts. *Philadelphia*.—Cotton, 19½ a 20½ cts. for up and New Orleans. Superfine flour, \$4.75 a extras, \$5.75 a \$6.75; finer brands, \$7 a \$11.50. wheat, \$2.05 a \$2.15; amber, \$2 a \$2.03; red, \$1.98. Yellow corn, 64 cts. Oats, 48 a 52 cts. S hams, 14 a 15 cts. Lard, 9½ a 10 cts. Clove 9 cts. The receipts of beef cattle reached at head. Choice and extra sold at 7½ a 8 cts. per fair to good, 6 a 7 cts., and common 4 a 5½ cts. 8000 sheep sold at 7 a 8 cts. per lb. gross for choi 5½ a 6½ cts. for common. Choice clipped sold 6½ cts. Corn fed hogs, \$8 a \$8.50 per 100 lb *Chicago*.—No. 2 spring wheat, \$1.28½. No. 2 corn, 40 cts. No. 2 oats, 32½ cts. No. 2 rye, 34 cts. Barley, 74 a 83 cts. Lard, \$9.05 per 100 lbs. *St. Louis*.—No. 2 winter red wheat, \$1.77; spring wheat, \$1.37. Corn, 39 a 39½ cts. Oats, 35 cts. Barle 90 cts. *Oswego*.—Prime Canada white wheat, Western corn, 60 cts. Oats, 46 cts. *Cincinnati*. Family flour, \$7.75 a \$8. Wheat, \$1.73 a \$1.75 45 cts. Oats, 42 a 48 cts. *Milwaukee*.—No. 1 wheat, \$1.37½; No. 2, \$1.30. No. 2 oats, 32½ cts 2 mixed corn, 42½ cts.

THE INSTITUTE FOR COLORED YOUTH.

The Annual Meeting will be held in the Com room of Arch Street Meeting-house, on Third-d mo. 27th, 1873, at 3 o'clock, P. M.

WM. EVANS, Secy.

Phila. 5th mo. 1873.

FRIENDS' SELECT SCHOOLS.

Wanted, a Teacher in the Girls' School on S street. Application may be made to

Thomas Lippincott, 920 Franklin
Geo. J. Scattergood, 413 Spruce St., Phila.
Rebecca S. Allen, 335 South Fifth
Martha D. Allen, 528 Pine St.

FRIENDS' BOARDING SCHOOL FOR INFANT CHILDREN, TUNESASSA, NEW YORK.

A Friend and his wife are wanted to take charge of this Institution, and to manage the farm connected with it. Application may be made to

Ebenezer Worth, Marshallton, Chester Co.
Joseph Scattergood, 413 Spruce St., Phila.
Aaron Sharpless, Street Road P. O., (Ct.)
Co., Pa.
Thomas Wistar, Fox Chase P. O., Philad.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia.
Physician and Superintendent—JOSHUA H. WINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Managers.

DIED, at her residence, Moorestown, N. J., the 3d month, 1873, JANE, wife of Charles Lippincott and daughter of the late Ezra Comfort, in the 68th of her age, a member of Chester Monthly Meeting.

—, at the residence of her son, Jeremiah Lippincott, Whitmarsh, Montgomery Co., Pa., the 31st month, 1873, MARGARET, widow of the late Ezra Comfort, in the 92d year of her age, a beloved member of Gwynedd Monthly Meeting.

—, at his residence, near Viola, Linn Co., the 31st of 3d mo. 1873, JOHN ENGLE, in the 73rd of his age, an esteemed member of Springville M. and Hopewell Particular Meeting of Friends. His sufferings of an illness of several weeks duration, with a quiet and resigned state of mind. At a time when he was suffering extreme pain, his wife remonstrated with him, that it was hard to see him in such suffering, he said, "Oh no, that sounds too much like murmuring. I am willing to suffer all the good Master sees fit to put upon me." He several times expressed that he did not feel any thing to stand in the way of his acceptance with his Divine Master, and was willing to go to him; and we reverently trust that he has been admitted into the habitation prepared for the righteous.

WILLIAM H. PILE, PRINTER.

No. 422 Walnut Street.